Numb. 20.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** April 16th. to **Wedneſday** April 21ſt. 1708.

Q. PRay, *Gentlemen, What do ye think of the departed Souls of Good Men, between the time of their death, and that of the laſt Judgment? Are they admitted into Heaven, or kept in ſome other Regions of leſs Bliſs and Happineſs?*

A. Of the Ancient Fathers, ſome thought, that the Souls of Good Men did not paſs into Heaven till our Saviour's Reſurrection. The Arguments, which are brought in favour of this Opinion, ſeem to Us abundantly over-ballanc'd by the Tranſlations of *Enoch* and *Elias* into Heaven. And ſince *Moſes* appear'd with *Elias* at the Transfiguration of our Bleſſed Lord, we may (probably at leaſt) ſuppoſe them Both to have come from the ſame place. But as others of the Fathers were of Opinion, that the Souls of Good Men will not be admitted into Heaven till the General Reſurrection, ſo this is a Notion more precarious than the former. For as no Scripture Proof can be alledg'd in it's behalf, ſo thoſe Expreſſions of St. *Paul*, of deſiring to be Diſſolv'd and be with Chriſt; of being abſent from the Body and preſent with the Lord, import an immediate advance from Earth to Heaven. But ſince *Polycarp*, Biſhop of *Smyrna*, and Diſciple to St. John himſelf, is appeal'd to on the other ſide, we think it proper to obſerve, that whereas that Pious Father ſays of departed Saints, that they were arriv'd εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον, at the place, that was Due to them, This may as naturally ſignify Heaven as any other receptacle.

As for what you mention concerning other Regions of *leſs* Bliſs and Happineſs; as our Happineſs cannot be compleat till the General Reſurrection, becauſe till Then one part of us, namely, our Bodies, will continue in a State of Inſenſibility, ſo, if God think fit to beſtow upon the Soul it ſelf but a Portion of that Happineſs before the Day of Judgment, which he intends it afterwards, yet This no ways excluds Us from Heaven till that time, ſince even There will be Different Degrees of Bliſs: For as one Star Differeth from another Star in Glory, ſo alſo is the Reſurrection of the Dead.

Q. *Hath Time any Affinity with Eternity, and how may a Rational Notion of Eternity be fram'd?*

A. What Affinity there is between Time and Eternity conſiſts in theſe Particulars. 1. They both agree in one common term, Duration. 2. We can have no Idea of Eternity but what we borrow from our Idea of time. 3. Time is a Portion of Eternity, and therefore bears the relation of a part to the whole. 4. As the Notion we conceive of Time is drawn from the Succeſſion of our Ideas, ſo there will be ſuch a Succeſſion to all Eternity. When therefore it is ſaid, that Time will be no more, the meaning is, that there will not be ſuch Revolutions of time, as now are eſtimated by the heavenly Luminaries. But if we conſider Eternity in it's ſelf, we can ſay no more of it, than that it is an Endleſs Duration. If we conſider it with reſpect to God, it is an Eternal Moment.

In anſwer to your ſecond Queſtion, the only rational Notion we can frame of Eternity, is deduc'd from a removal of thoſe Boundaries, which are naturally preſcrib'd to our Idea of Time.

Q. *The entire Satisfaction you gave me by your handſome and judicious acquittal of* Sampſon, *encourages me once more to addreſs your ingenious Society for the Solution of the following Queſtion. Namely, Whether the Immortality of the Soul proceeds from a natural Principle of neceſſary and unavoidable Exiſtence incapable of Diſſolution or Annihilation, or from the good will and pleaſure of God only, upon which it entirely depends. I am, Gentlemen, your oblig'd* Lucinda.

A. Madam, we beg leave to tell you, that you have not rightly ſtated the Queſtion, ſince you joyn together, tho' by a Disjunctive Particle, two very incompatible Terms, Diſſolution and Annihilation. For They (of the Learned we mean) who maintain the natural immortality of the Soul, intend no more, than that it is incapable of Diſſolution Whereas all created Beings ſo ſubſiſt in God, that they are not only capable of Annihilation, but muſt immediately relapſe into their primitive nothing, If God but barely ſubtract his ſuſtaining Influence. And this is not only agreeable to true Philoſophy, which cannot ſeparate Dependency of Being from the notion of a Creature, but is clearly repreſented in thoſe words of the Apoſtle, who upholdeth all things by the word of his power. Now the true ſtate of the Queſtion is; whether the Soul be ſo conſtituted, that on ſuppoſition of ſuch a conſtitution Immortality naturally reſults from it: Whereas the Body is ſo Conſtituted as to be a proper Subject of Mortality, ſince it is of it's very eſſence to be ſo acted upon by external Agents as at length to be diſſolv'd. The Queſtion then comes at laſt to this, whether Incorruptibility be a Property of the Soul. And if the Soul be Immaterial, it is conſequently Incorruptible, ſince Corruption is nothing elſe than a ſeparation of Parts, of which

Immaterial Subſtances are intirely deſtitute. To ſatisfy the Queſtion therefore, we have nothing more to do than to prove the immateriality of the Soul; which we gather from it's power of thinking, a faculty not only no natural reſult of matter, but incommunicable to it. For ſince all Matter is Diviſible, and the leaſt Particle conſiſts of Parts, it follows that in Thinking Matter there are many Conſciouſneſſes, from whence one Individual Conſciouſneſs cannot poſſibly ariſe. Nor will the ſweetneſs of a Flower proceeding from the inperceptible ſweetneſſes of its various Effluviums help the matter, ſince thoſe many Conſciouſneſſes muſt be as the Conſtituent Parts of that one Individual Conſciouſneſs, whereas the ſweetneſs of theſe various Effluviums are no other than the Occaſions of our ſenſation of ſweetneſs from the application of the Flower. And thus, Madam, the Soul is at once Naturally Immortal, as Incapable of Diſſolution; and yet it's immortality depends on the pleaſure of that God who can Annihilate it in a moment.

If, Madam, you cannot acquieſce in what has here been offer'd, be pleas'd to propoſe your doubts, and we ſhall endeavour to give the utmoſt Satisfaction we are able to ſo candid and ingenious a Queriſt.

Q. *Suppoſe* 48 *Pieces be worth* 112 l. 6 s. *there being four ſeveral Sorts, at theſe following Price,* 3 l. 5 s. 2 l. 15 s. 1 l. 9 s. 1 l. 6 s. *per Piece; be pleaſed to find the reſpective number of Pieces of each Sort, and to inſert how you work the Queſtion?*

A. 4 Pieces of the firſt Sort, 28 of the ſecond, 10 of the third, 6 of the fourth, will anſwer the Queſtion. Other Anſwers may be given, which we do not ſet down, ſuppoſing this may be ſatisfactory. As for the manner of working this, we hope you will diſpenſe with it, if you conſider that an Algebraical Calculation would too much perplex our Paper, require too much room, and perhaps be offenſive to the Ladies Eyes, but to ſhew you our willingneſs to oblige you, if you pleaſe to meet us at any time, we ſhall be ready to comply with your Deſire.

Q. *Why is Blood of a Red Colour?*

A. The Colour of the Blood proceeds from the admixtion of the Nitrous Air with it, as it paſſeth through the Lungs; or from the Mixture of Salt and Subacid Juices with Sulphureous Ones, becauſe from ſuch a Mixture there ariſes a red Colour, as appears by Common Obſervation.

Q. *In* Numb. 17, *Who is to be underſtood by* We, *where* Apollo *ſays,*

When we wou'd Danae's *Love Command,*
We purchas'd it with Gold in Hand.

Since ev'ry School-Boy knows, it was Jupiter, *who deſcended in the Golden Shower?*

A. And many a School-Boy cou'd have inform'd the Queriſt, that in not ſaying *I*, but *We*; it might be meant, *We*, the Gods in General, including by conſequence *Jupiter*; as properly as for a Commander to ſay, We took ſuch a Prince Priſoner, tho' the particular Act of another Commander, in the ſame Army.

The ſaid Queriſt hath objected againſt ſeveral Paſſages in the Burlesk in *Numb.* 17. But it hath been his Misfortune to except only againſt ſuch as have met with Univerſal Approbation from all ſuch who have a right Taſt in that kind of Poetry: If he has none, we cannot help it: We wou'd do our beſt to improve Men's Morals, and enlighten their Underſtandings, but pretend not to create Capacities.

Q. *I have been long in Love with a pretty Young Lady, but She's very Coy to me. Pray inſtruct me how to obtain her?*

A. Talk as wittily to Her as you write to *Apollo*, and She muſt have a heart of Adamant to ſtand the ſhock of your Addreſſes,

Q. *If there be never ſo many ſtringed Inſtruments in a Room, and you touch any one Note on any of theſe Inſtruments, Why does the ſame tremble and ſound on all the reſt?*

A. The cauſe is a Sympathy of Motion imparted by the Circumambient Air.

Q. *Do* Parrots *underſtand what they ſpeak?*

A. As well as you what you read, or you'd hardly have ask'd *Apollo* ſo wiſe a Queſtion.

Q. *Pray tell a pretty Lady if a Perſon can be term'd handſome without Wit?*

A. Moſt undoubtedly Madam. But if you won't believe *Apollo*, you may read the ſame Anſwer in your own Looking glaſs.

Q. *Who was* Cain's *Wife?*

A. See *Numb.* 7.

Q. *Why is it commonly ſeen that the Wiſeſt Men, ſet the worſt Examples?*

A. Witty Men may, ſince Wit implies not Virtue; but the Wiſeſt always ſet the Beſt Examples.

Q. *Was* Balaam's *Aſs a He or a She?*

A. Moſt Probably of the Female-Sex, as being more prone to Loquacity.

Q. *I am a Young Man, and have married an Old Woman that had a great deal of Money, but Scolds ſo much that I can't live in the Houſe with her. I ask you what to do?*

A. Since you had a great deal of Money with her, give her but as much to take her ſelf away from you, as ſhe gave you to take her, which is but juſt, and we are apt to believe you may be rid of her: If you will not be rid of her on theſe Terms, conſider ſhe gave you that Money to bare with her Defects, and Equity will give her a valuable Conſideration for it, which is your Contentation therewith.

POEMS.

Q. *A Gen'rous Senſe of your indulgent Care,*
Does to acknowledgement my Soul incline,
Your Pity *and your* Eloquence *declare,*
Your Principles are Moral and Divine.
Our Britiſh Iſle is with your Genius *grac'd;*
Which both improves *and* entertains *the Mind,*
And thoſe who of true Wiſdom have the taſt,
Will in your Notions, uſe *and* pleaſure *find:*
One Queſtion more your Anſwer does require,
To ſatisfy my diſcontented Mind,
What marks *of Friendſhip may a Friend deſire,*
To be convinc'd her Friend is truly *kind.*

A. Why ſhou'd your Charming Numbers condeſ-
(cend,
To ask a *Mark* of what you hourly prove?
Sure one who writes like you muſt bleſs ſome *Friend,*
With the ſublimeſt Joys of Earthly Love.
Your tuneful *Numbers* ſpeak your heav'nly Mind,
And may inform you that a *Friend* is *true,*
Familiar, artleſs, *Confident* and kind,
In ſhort, a Perſon ev'ry way like *you.*
No mercenary hopes pollute their joys,
Nor ſordid Int'reſts tempt their ſoaring Souls,
Unſhock'd, they taſt a *bliſs,* that never Cloys,
A Joy that Hell ne'r ſhakes, nor Heaven controuls.

Q.

Q. The Gentleman who ſent the Rejoynder in *Numb.* 17. viz. *Since to Rome I muſt go*, &c. hath ſince ſent us (after another Ingenious Copy of Verſes) the following Lines.

For Letters and Writings,
Of other's Indicting,
I've provided a place in my Jacket,
Then pray let me know,
Before hence I go,
If Apollo *will ſend e'er a Pacquet ?*

A. Since at laſt you're o'ercome,
By our Reaſons, for *Rome*,
For thus by your Letters we judge it,
We've taken great Care,
Inſtruments to prepare,
And to fill up with Pacquets your Budget.

This firſt to the Pope,
Whoſe Anſwer we hope,
Some Proof to confirm us will ſhow ;
For ſince he Be-friended
With Crowns the *Pretended*,
Where's Infallibility Now ?

This, to *France*'s Envoy,
Who never will Mend Boy,
But Bounce of his Kings Preparations ;
That *Britain*'s his own,
Tho' to *Britain* unknown,
And Himſelf under freſh Declinations.

Here's another is ſent,
With an odd Complement,
To the Envoy of Spain, to advance
To's Maſter found Reaſon,
Before out of Seaſon,
Nor Truſt the King maker of *France*,

Now ſince without Coin,
Your Tour you Deſign,
A Miracle needs muſt convey ye ;
By th' ſame mighty Power,
At moſt, in an Hour,
You'l return, and with Thanks we will pay ye.

Q. *I bluſh to ask* Apollo *why*
That I a MAID *for Love muſt die ?*
I am a charming Beauty, Young and Fair,
Yet My Fate is to diſpair,
I beg an Anſwer to obtain relief,
And am in hopes 'twill cure my grief ?

You'l oblige Pſyche.

A. Sure all Good Nature is decay'd,
When One ſo brisk muſt die a Maid.
But ſince You are both Young and Fair,
Leave word at *Mayo's*, when, and where,
And from *Apollo* you ſhall have
An Anſwer, which your Life may ſave.

Q. *Say whence, Great* Apollo,
The Cuſtom We follow,
When drinking brisk Liquors per Bumper :
In a Circular paſs,
We quaffe e'ry glaſs ;
And Why it is o're the left Thumb Sir ?

A. When Mortals with Wine
Make their Faces to ſhine,
Tis to look like *Apollo* in Luſter ;
And Circulatory,
To follow his Glory,
Which over the left Thumb they muſt Sir.

Q. *Say* Great Apollo, *If I may*
Full credit give, to what Suetonius *ſay,*
In Nero's *time, it common was in* Rome,
For Men to fly with Artificial Plume ?

A. They took no high'r than thy bright Muſe their (flight,
But prudently like that, kept Earth in ſight.

Q. *I am an old Maid, What ſhall I do ?*

A. Repent that you've continu'd ſo.

Foreign News, *&c.*

ROme, April 7. N. S. This Court ſeems very Uneaſy upon Account of the Orders publiſh'd in the Milaneze, whereby all Commerce is forbidden with the Subjects of the Pope, and all the Incomes of the Clergy reſiding here ſtop'd ; as alſo the Revenues belonging to the Holy See, 'till his Holineſs has acknowledg'd King Charles ; and as the Viceroy of Naples threatens to do the ſame, 'tis preſum'd, this Court will at laſt acknowledge that Prince.

Milan, April 14. N. S. Field-Marſhal Staremberg, who is return'd hither from Turin, will, in few days, ſet out for Genoa, in order to proceed to Catalonia, under the Convoy of Two Men of War. Yeſterday an Expreſs arriv'd here from Vienna, with the welcome News of the Diſappointment of the French in their Deſign upon Scotland, which has occaſion'd Great Joy to all Thoſe who are in the Intreſt of the Houſe of Auſtria, and a Great Mortification to the Partiſans of the Houſe of Bourbon, who were in Expectation to hear of a Rebellion in that Kingdom, in favour of the Pretender. They write from Venice, that They have receiv'd the like Advices, And that the French Ambaſſador is ſo much Concern'd thereat, that he wou'd not be ſeen, and gave out that he was indiſpos'd. The Earl of Mancheſter, Ambaſſador of Great Britain, is upon his Departure, and waits only for the Return of an Expreſs he has diſpatch'd to London. The Cuſtom-houſe Officers, who ſome time ago ſearch'd the Gondola of that Miniſter, without any Reſpect to the Livery of his Excellency, continue Priſoners ; but we hear his Lordſhip is not contented with that Satisfaction. This Affair has given ſome Uneaſineſs to the Venetians, becauſe it happen'd two days after the French Ambaſſador had Notify'd the Expedition of the Pretended Prince of Wales. And rather the more, becauſe in their Anſwer to the Earl of Mancheſters Memorial, the words of the Crown of Great Britain, were us'd inſtead of, The Queen of Great Britain, which in that Juncture were liable to Great Exceptions.

Vienna, April 14. N. S. They write from Presburg, that the Hungarians aſſembled there, are drawing up their Grievances in order to be laid before the Emperor, who he.

has assur'd them that the same shall be redress'd. 'Tis said, that Dyet has desir'd his Imperial Majesty to recal General Heister from Hungary, and to give that Commaud to some other Person more agreeable to the Hungarians; but 'tis believ'd, that Request will be rejected. The Prince of Baden Durlach having had the Misfortune to kill a Courier or Postillion of the Emperor's, has been sentenc'd to remain in Prison for a Year, or serve, during that time in Hungary, and pay 2000 Florins to the Relations of the Deceas'd; but his Imperial Majesty has been pleas'd to remit the former part of the Sentence.

Paris, April 23. N. S. The Duke of Vendome is not yet set out for the Netherlands, and 'tis imagin'd there is some Mystery in these delays, or at least, the Court wou'd fain penetrate into the Designs of the Allies, before that General sets out. The Duke of Berwick had a long Conference with the King Yesterday, and it's said, he has receiv'd his last Orders and Instructions to repair to Dauphinie, and put himself at the head of the Army that is to act against the Duke of Savoy; who, we are inform'd makes great Preparations to invade us. They write from Strasburg, that the Marshal of Villars is in Motion, and that 'tis confidently reported, he intends to attack the Lines of Etlingen, before the Arrival of the Elector of Hannover. That Marshal writes, that that Prince is Expected by the beginning of May, and that the Forces of the Empire will assemble much sooner than they us'd to do. He adds, that their Lines are very well Guarded, and therefore has propos'd, that the Troops quarter'd along the Saar and Mozelle shou'd joyn him to Enable him to attack the Posts of the Enemy with Success. On Saturday last the Pretended Prince of Wales arriv'd at St. Germains, from St. Omers. Several English Lords, who attended him in the Unfortunate Expedition into Scotland, have desir'd leave to serve in Spain, under the Duke of Orleans; which the King has granted, on Condition their Equipage shall not Exceed 12 Men and 8 Horses.

Hague, April 27. N. S. The Duke of Marlborough it Expected back the 4th or 5th of the Next Mouth, from Hannover, The Report of his going to Berlin beiug vanished. They write from Brussels, that a Letter written by the Pope, to the Sieur Vanderburg, one of the Jesuits banish'd from these Provinces, was, by Mistake, deliver'd to the Sieur Vandenbergh, one of the Deputies of the States, whereby they have discover'd that the Pope did not so much as question the Success of the Expedition of the Preteuder upon Scotland. and tells the Jesuits thereupon, that the States General wou'd soon alter their Stile, With some other Expressions that show that his Holyness was fully persuaded, that he should shortly be in a Condition to Express his Resentment against the Republick; but this is not the first Time that his Infallibility has been mistaken. All the General Officers are order'd to repair to their Respective Commands, that all things may be in a readiness to act upon the Arrival of the Duke of Marlborough.

Rotterdam, April. 24. N. S. On Sunday the 22d Instant, N. S. The New English Episcopal Church was open'd, where there was a very Numerous Congregation, and the first Sermon preach'd by the Reverend Mr. Wm. Thorold, Minister of the said Church; his Text was taken from the 4th Chapter of St. John's Gospel, the 21st. the 22d, and the former part of the 23d Verse.

London, April 21. Sir George Bing with the Squadron of Men of War under his Command, arriv'd the 16th at Deal. Commodore Walker with his Squadron Continues at Yarmouth. The Lord Griffin, and the Two Sons of the Earl of Middleton, with some others, were Examin'd on Monday before the Secretaries of State, and Committed to the Tower. We hear the Persons of Note taken in Scotland, upon Account of the late Intended Invasion, are order'd to be brought hither.

Any that desire Books of Guards to keep their Papers in, may have them neatly bound for two Shillings a piece to hold 150, by leaving word with the Men in their walks.

Any Persons may have the Supernumerary Paper for the Month of April, at 2 *d.* a piece or 6 *d.* a Quarter, any time this Month at Mr. *Bickerton*'s.

All Persons are desir'd to send their Letters, whether with Questions or Subscriptions for the Paper, either to Mr. *W. Keble*, in *Westminster-Hall*, Mr. *Tho. Bickerton*, at the *Golden Flower-de-Luce*, in St. *Paul's-Church-Yard*, or to the Printer, whose Name you will find at the End of the Paper, and to Subscribe them for the *British Apollo*. At which Places also Advertisements are Taken in at Half a Crown each, if of moderate length; they may also be deliver'd to the Men in their Walks.

Any Persons may have whole Sets from the Beginning upon directing as before. The Conditions are, two Shillings per Quarter, to be deliver'd at each Person's House, and proportionable Deductions to be made to all who come in within the Quarter.

We desire no Persons will give themselves or us the trouble of Riddles, which we may suppose the Persons who send them already to understand, so their Solutions will give them no information, and few others may care to be inform'd therein: We desire a forbearance also of sending Questions in Latin, since we think our selves equally oblig'd to inform all our Subscribers, which may be done in the English Tongue; but not in another; we likewise desire to be excused from inserting very long Questions, since they will exclude a *greater* Number of others, whom we equally stand engag'd to answer.

ADVERTISEMENTS.

RUN away from his Master on the 14th Instant, one Tho. Jones, about 24 Years of Age, with Pock-holes in his Face, a dark Brown Wig, in a Grey Cloath Livery lin'd with black, Stammers a little in his Speech, whoever brings him to Mr. Dikes, by the Horse-shooe Tavern in Drury-lane, shall have two Guineas Reward.

IF John Evans Printer, who liv'd about a year and half ago, with Mrs. Holt at St. Jones's Gate in London, will either come, or send word to Mr. Tho. Bickerton Bookseller, at the Golden Flower-de-Luce in St. Paul's Church-yard, where he may be spoke with or sent to, he may hear of Proposals in a very great Degree, to his Advantage.

A Purse having in it a Ring with a Large Table Diamond on it and six Small ones about it: Another Ring with a Large Ruby and eight Diamonds round it, 6 Guineas, and 4 Broad Pieces, and six Agats cut for a Watch Chain. Whoever brings them to Mr. Wissons against the King on horse-back Charing-Cross, shall have five Guineas.

WHereas on the 13th Instant, one James Arnold in a Green Livery lin'd with red, run away from his Master, Mr. William Stoning, whoever secures him and brings him to his said Master by St. James's Church shall have two Guineas Reward.

UPon the Death of a learned Clergyman in Sussex, about 5 Years ago, there was taken out of his Study among other things (as yet unknown dy whom) a very ancient English Manuscript, Entituled the whole Body of the Catholick Religiou, by one Father Bennet a Monk. If 'tis still in being, and can be obtain'd entire, whoever brings it to Mr. Keble Bookseller in Westminster-Hall, shall be directed where to receive 20 Pounds for his Pains.

THE Coachman who took in a Lady (and a Servant-Maid, a Blackamoor) about 9 in the Evening on Monday the 29th of March, in Queens-Square Westminster, and set 'em down in the Old-Baily; is desir'd to bring the little Bandbox which was accidentally left in the Coach, to the House whence he took 'em in, or where he set 'em down, and he shall have 10 *s.* for his Pains.

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